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THE ALTERNATIVE TO WAR

LAST week, Bertrand Russell told a London audience that if nuclear weapons were not abolished mankind would be destroyed within forty years. A voice from the audience shouted, "Rubbish!". True, Bertrand Russell has never taken a cheerful view of mankind's future or past; but if someone had told an audience in the twenties that in fifteen years or so there would be another global war, and had gone on to describe its nature, almost certainly someone would have shouted "Rubbish!". It is quite clear that we are now living in a climax in history that can only be resolved by some new lift of moral passion, and a new insight into mankind's way of life.

Is this asking too much? If it is then we may be lost in a calamity that the moral nature of man was not big enough to prevent.

What then can we do?

First, it is necessary to get pessimism out of the way. Institutions just as firmly rooted as war in human nature, over thousands of years, have been destroyed almost within living memory. For thousands of years the institution of slavery existed, and until modern times few questioned its necessity or its ethics. There is not a direct word against it in the Bible. The feudal system, with all its brutal injustices, has only finally been destroyed within living memory. Yet for a thousand years or more men never doubted its necessity or, for that matter, its divine origin. Save for picturesque survivals here and there it has practically disappeared, and it would be as unthinkable to return to it, as to slavery.

Slavery has been abolished as surely as the average man, living under law, feels no compulsion to murder. And the assumption that a "Lord", just because he is a "Lord", gives him some mystical control over the lives of others, has vanished from the thoughts of men, no matter what has taken its place. Any human institution, given the will and the need, can be abolished in a lifetime. This is surely true of global war as of global slavery and a feudal system or its equivalent.

Most obviously man need not destroy himself given the vision and the need to save himself.

Scientific Civilization

What then can be done?

It is quite certain that decisive action must be taken at least within the next ten years, and this rules out the pacifist solution. It is unlikely that the peoples of the great nations will be converted to Tolstoyan pacifism, or any shadow of it, within the next decade, even if that were regarded as desirable. The pacifist solution within things as they are, or are likely to be for a long time, is the solution of despair. War will have done its worst long before the pacifist can persuade other people. This is no criticism of him. He has to make his own appointment with life just the same as everyone else, and within his own spiritual needs can contribute as much, sometimes more, than other men. Few of our readers, we judge, will be able to read the article which follows this, describing a minute pacifist action in the U.S.A., without being moved. But if salvation from war is to come in time for men to be saved then there is no collective pacifist solution.

Even the appeal for the abolition of nuclear weapons and nuclear tests, vital as it is, cannot get to the heart of the real problem. Does anyone imagine, for instance, that if nuclear weapons were abolished and a global war broke out, that the nations would inevitably use conventional weapons? Hiroshima gives the answer to that. The hydrogen bomb can be abolished in fact, but it cannot be abolished from the capacity of scientists to make it, if making it were requested of them. The plainest fact of all, in every form of discussion about what shall be done, a fact almost completely ignored, is that man is living in a scientific civilization, and he is likely to live there for good and all. In such a civilization he is as compelled to taste of the tree of good and evil as in any other. Man cannot enter into the secrets of nature for his own good without discovering there too the possibilities of terrible evil. If the sea can be harnessed for unlimited heat and power for good then that can be used for unlimited destruction as well. Everything that man touches sooner or later comes back to his own nature. The future of mankind does not lie within the hydrogen bomb, abolished or otherwise; it lies within the nature of man. Is he the kind of creature that can live within the mighty scientific powers that he has already discovered, and, if he survives, the stranger powers that inevitably await him? That is the crucial question. There is no other. And faith, supported from what already has been done about social institutions, must answer "Yes!"

What then can be done within the next ten years?

Ultimate Force

The first action can be based upon an undeniable proposition. There are very nearly as many millions of the human race living in the U.S.S.R. as in the U.S.A. and the United Kingdom. And they live within a scientific civilization with all its powers of good and evil. If for some reason or other the Russians choose to use these powers for evil then nothing could prevent the destruction of the

human race. Ultimate peace, therefore, and the immediate steps to be taken towards it, must be based upon the simple hope that the Russians, being human, will not destroy themselves. Faith and action demands faith in the Russian people, and likewise, faith by them in the peoples of the U.S.A. and the United Kingdom that they will not destroy themselves. There is little use in making a distinction between the Russian people and their rulers, for if the Russians cannot choose their own rulers then no outside power can choose for them.

From this proposition it follows that looking for enemy No. 1 among all the various nations is a deadly and dated habit that ought to belong where slavery and the feudal system have been abolished. Even if one nation is fifty per cent less moral than another—a doubtful matter in this modern world—then that ought not to prevent frank co-operation with it, with intention of agreement. Supping with the Devil is no longer applicable to international politics, at least among the great powers. For if the other side is the Devil, supping or otherwise cannot make the slightest difference. The doom will be certain anyway.

Intelligent Bargaining

A second action can follow within this particular situation. It can be supposed that intelligent bargaining can take place. It ought not to be impossible for statesmen to exchange piece for piece in the power situation. It is difficult but not impossible. The exchange would disadvantage no one and advantage everyone. For the act of the exchange itself would suppose an intention of moving towards a new order. The exchange once started could become a habit. The seen end would be the abolition of war, instead, as now, helpless preparation for it. If within the near future the exchange could begin, and be carried over a period of ten years, then it is conceivable that peace could be a habit, as the cold war, with its threatened consequences, is a habit now. A start could be made upon the cessation of nuclear tests and the elimination of the more threatening nuclear weapons. It would be worthwhile making an immediate sacrifice as an intention of good faith. The nuclear tests at least could be stopped for a period unilaterally. It is unlikely that any supposed national interest would be sacrificed by this act.

The Churches

What then can a religious movement do?

On the whole, in this terrible situation, imposed by scientific warfare, organized religion does very little. Save for platitudes, impossible demands for renunciation, or the mere repetition of political phrases in other forms, organized religion seems helpless. No moving moral passion comes from it in this great climax of human history. It is fossilized into the acceptance of things as they are without a touch of imagination to release mankind from its peril. Any action that is being taken for salvation is, on the whole, being taken outside the churches. Church members, as everyone knows, are individually concerned. Groups and meetings here and there are concerned, but no dramatic action or protest of any kind comes from the great dominant bodies.

In matters of this kind it is not a duty to look over one's shoulder to see if anyone else is coming. What practically can the Unitarian body do? This question we shall attempt to answer next week. It is relevant to the resolution that is now under general discussion.

"AN ACT OF MORAL MAN AGAINST IMMORAL GOVERNMENT"

By Martin Hall

(Mr. Martin Hall is a Trustee of the First Unitarian Church, Los Angeles.)

San Pedro, California, February 10, 1958.

AS I am writing these lines a small, 30-foot ketch, "The Golden Rule", painted a light blue colour, with four men aboard, is sailing out of San Pedro into the Pacific on what its crew calls "a voyage of faith". Its destination is the forbidden area near Eniwetok where the U.S. Government has scheduled new nuclear weapons' tests for April. If the boat's 500 square feet of sail and its tiny auxiliary motor will carry it safely across the Pacific and if the crew can manage to elude any Coast Guard or Navy vessels that might try to pick them up and turn them back, these four men will enter the 50,000 square miles "danger" zone and by their presence there challenge those in charge of the tests and the government under whose orders they act to heed the demand of millions around the world to end any further nuclear tests.

Yesterday afternoon, Sunday, February 9, 1958, we went down to the harbour for a send-off meeting at berth 44 where "The Golden Rule" was docked in preparation for the trip. There were more than 300 people, men, women and children, but only a handful of the 500 clergymen who had received a personal invitation from the sponsoring group "Non-Violent Action Against Nuclear Weapons".

It was a beautiful sunny day. "The Golden Rule", neat in its fresh paint, was bopping up and down gently while provisions were loaded by its four crew members who had finally been carefully selected from more than fifty volunteers. People milled around, some had brought little presents for the crew.

Albert Bigelow (51) is the captain of the ship. Though an architect from Cos Cob, Ct., he knows how to handle a ship. During World War II he served as Lieutenant-Commander in the U.S. Navy. His wartime experiences made him a pacifist. Last year he was a member of the protest group that marched into the Nevada testing grounds. Grey-haired, but vigorous-looking, with the squinting eyes of a sailor, he gives the impression of quiet competence, of a man with no nonsense about him.

William Huntington (51), also an architect, has been head of the Committee for Conscientious Objectors at the headquarters of the American Friends' Service Committee.

George Willoughby (41), long active in the peace education work of the Quakers, also worked recently at the Friends' Philadelphia headquarters. He and his wife participated last year in the Nevada protest march.

David Gale (25), the youngest of the crew, is the son of a Presbyterian minister and a graduate student at Macalester College in St. Paul, Minn.

Bigelow is the father of two children and has four grandchildren. Willoughby has four children.

None of these men look like a fanatic. None of them seems to be the type who would engage in such a project because some unsolved personal problem has driven him into escaping through a dramatic and possibly suicidal adventure. They are as down-to-earth men as you'd like to meet. But they are driven by a deep religious conviction which does not

allow them to sit idly by and watch the world rush into madness.

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As we slowly drifted away from the boat to the nearby meeting place I had a chance to talk to George Willoughby. I knew George many years back when we had met in Des Moines, Iowa, where he directed the peace education of the Quakers. He recognized me instantly. He had hardly changed. He talked about his family. When I asked him whether he expected to be picked up by the Navy, he shrugged: "We won't resist them physically. But, you know, they really have no right to block off thousands of square miles of ocean just so they can conduct their tests. We are going to tell them that. Maybe they won't stop us".

At the meeting, the Rev. Stuart Innerst, probably the best-known of the Quakers in California, set the tone of the meeting:

> "We are assembled here to witness an act of moral man against immoral government. What we are doing here has been done over and over again throughout history. Our precedents go far back, as far as to the Hebrew prophets, to Jesus and to the very foundation of this country by men who protested immoral government actions. . . . We feel it is wrong to pollute the very air on which mankind depends for its survival. . . . We do not believe that conflicts can be solved by might. They can only be solved by the spirit of love. . . . "

Then the four crew members addressed the crowd. William Huntington said:

> "We are concerned with life. Life does not belong to us. We have received it from the past and we must pass it on to the future. We are living at a time when irresponsible preparations for armed conflict are threatening our lives and those of children yet unborn. There can be no compromise with our resolution to stop this trend. Your support gives us strength. On the wall of the cabin of our ship there are the pictures of three children which a friend sent us who wrote: 'I know you are sailing for them'. Perhaps a hundred years from now men will study the history of the fifties of the 20th Century. They must look to them as an age of madness. Perhaps a teacher will ask his students then to make some research, to try to find some sign of sanity and love, some sign of that humane attitude which, I believe, will help mankind to survive eventually. I'd like to think that these students may find in the records of this meeting such a sign of sanity. . . . "

Albert Bigelow said:

> "Ours is a religious motivation. We are not doing this alone. There are many with us. We are merely instruments. Our faith is much like Ghandi's. That faith will sustain us in the hour of danger and even of doubt. . . . "

David Gale spoke of the necessity of speaking from the heart if you want to appeal to the hearts of men.

George Willoughby was the last of the crew to speak:

> "Ours is a voyage of faith. When I decided to join the crew of 'The Golden Rule', I talked it over with my wife and with my four children. They did agree that I should go if I felt it was the right thing to do. How can we face our children, any children, knowing what our generation is doing to them, if we have not done our utmost to stop it? As an American citizen, much as I love my country, I cannot in good conscience support its present policy. As a Quaker I must act and act now. I cannot remain silent. All that Hitler ever asked the German people was to remain silent. That was enough. We must speak through our actions, even if we have no certainty of the outcome.
>
> "Ghandi once said: 'Faith does not permit of telling. It must be lived. Then only will faith be propagated'."

After an appeal for financial support for the project, which was started on a budget of $30,000 of which today only $7,000 is on hand, the Rev. Stuart Innerst called for a period of silent worship in the Quaker manner. An old man spoke after a few minutes of silence: "Blessed are the peace-makers, for they shall be called the children of God", and a young man said wistfully: "I have a feeling there will be a fifth member of the crew, Jesus".

It was all over. A last handshake, a last word of parting. Silently and thoughtfully the crowd dispersed.

Today, "The Golden Rule" is heading West into the Pacific, four men in a tiny boat against an insane world. . . . Goodbye, George, and good luck!

COMMENT

Medical Programmes on Television

I HAVE viewed and listened intently to the first two programmes of the series: "Your Life is in their Hands," which are intended to show the actual work of our great hospitals in dealing with some of the more serious ailments of our time. I have been amazed at the attitude of the B.M.A. in the *British Medical Journal* on accusing the B.B.C. of sensation-mongering, and the doctors and nurses of appearing as "mummers on the television screen in order to provide entertainment for the great British public". Such a charge is absurd. The programmes from beginning to end were educative. In the first place they showed the citizen as, in one form or another, a tax-payer, what is being done with the great sums of money spent on hospitals and similar institutions; and second — and far more important — they showed how much is being accomplished in treating and curing serious diseases.

"Boys Will Be Boys"—But!

You can't expect old heads on young shoulders, and with that truism in mind, the general public is usually indulgent to the usual pranks of students at their "rag". After all, a little extra boisterousness and the fastening of homely utensils and garments to the pinnacles of dignified buildings do no harm to anyone and common-sense advises the turning of a blind eye. I remember that on one occasion when I was at college the rowdiness of a students' procession occasioned some unfavourable criticism; but I heard a much respected citizen, a graduate of Aberdeen, laughing it away. "Why," he said, "it's always been like that. Once at Aberdeen I was standing by two citizens who snorted contemptuously as they heard the students' uproar. 'Do you mean to tell me that *these* are our future lawyers, doctors and ministers'? And yet, in the years to come those students as a body did honour to their university". So it has always been.

Rail Travel in the Future

It is said that a new spirit is abroad in the British Railways, introduced largely as a result of the growth of electrification, in spite of difficulties, and the use of diesel cars. It is intended to spend well over a billion pounds in this direction, and enthusiasm for the new development has been tempered only by the thought that perhaps all this development will touch most of us nearly in the form of higher fares. However, in the recent Faraday Lecture, Mr. G. H. Fletcher, assured his audience that full electrification will halve rail running costs. He pointed out that for every 100 lbs. of coal used in the engine's fire, only 9 lbs. are used in pulling the train—the efficiency of coal is only 9 per cent. With electricity, however, the efficiency is 25 per cent., although there would probably be a loss of 6 per cent. in transmission.

It could confidently be expected that ten million tons of coal would be saved each year. There will also be a saving of 50 per cent. in wages, and fewer engines would be needed.

That will be one of the great advantages of the coincidence of the age of railway electrification and of atomic energy. For people who have seen rail charges soaring to almost prohibitive heights, the prospect is alluring—if only we live to see it.

Too Much of Each Other?

Human nature is a strange mixture, and at the present moment this is being pressed home on the management of a Midlands mental hospital. At this hospital, apparently, there are a number of husband and wife nursing teams who work on different shifts. In order to allow these couples to see more of each other, the management committee decided to introduce a night duty rota system in the men's section, but the couples affected now threaten to strike if the intention is carried out. One man said that he and his wife have been accustomed for three years to different shifts and they "strongly object to the proposed upheaval of our domestic life"; whilst one woman has said that although at first they didn't like working at different times, as they saw so little of each other, now they were quite content. "There's no doubt we appreciate each other's company—when we do get it—as much as ever".

As Burns has said "the best-laid schemes of mice and men, gang oft agley". There is no doubt that it is good for husband and wife occasionally to be apart from each other, but these couples seem to be overdoing it. At any rate, the incidents show that in such institutions they should be anticipated and met in advance by putting husband and wife on the same shift.

The Mystery of the Kingdom of God

A few weeks ago I was sitting in our chapel, and heard the reading from the New Testament taken in modern speech. In this case the word "mystery", appearing in Mark, 4-11, was taken to mean "open secret". It seems to be that that is precisely what it does not mean. I have always understood a mystery in the ancient sense to imply secret doctrines known only to those who have been initiated into a religious community, and, as a matter of fact, that is the implication here—the disciples could understand those things of which Jesus spoke just because they were initiates, which the others were not. This is not necessarily to imply, of course, that Christianity itself is one of those mystery religions that were so much "in the air" at the time that Jesus taught; probably he was using the word metaphorically. At any rate, the text itself precludes the idea that Jesus meant by his use of the word something very different from "open secret". As I believe that the New Testament should be interpreted like any other literary work, I am very much opposed to translations, however excellent from the literary and devotional point of view, that hide from us the atmosphere in which the New Testament was written.

Commentator.

"AS OTHERS SEE US——"

(From the "Illustrated London News" of October 28, 1883.)

THE Manchester New College, Oxford, has now been opened. It is a Unitarian theological college, and the authorities of Mansfield, the Congregational College, do not seem to have been represented at the opening meetings. Mrs. Humphrey Ward was present, and sends her impressions to the *Manchester Guardian*. She strongly disapproves of extemporary prayers. "In Oxford, a place sensitive beyond others to beauty and fitness of form, such a mode of religious utterance cannot really succeed". Mrs. Ward thinks that Dr. Martineau should compile a Service Book, and pleads for "distinction" and "charm" as qualities absolutely necessary to the movement if it is to succeed in Oxford.

FAITH AND UNDERSTANDING

"THE IMMACULATE CONCEPTION"

By Arthur J. Long

(Mr. Arthur Long will answer in this column problems of theology sent to him via the Editor.)

THE present celebrations in the Roman Catholic world of the centenary of Lourdes provide an opportunity for a re-consideration of one of the more fanciful dogmas of the Roman Church—the doctrine of the Immaculate Conception. When the young peasant girl St. Bernadette experienced her visions of the Virgin Mary at Lourdes in 1858—visions which ultimately led to the establishment of the famous wonder-working grotto-shrine—she always alleged that the Virgin introduced herself with the words: "I am the Immaculate Conception". Hence the association in the Catholic mind between the shrine at Lourdes and the notion of the Immaculate Conception, a notion which, outside the Catholic Church, is all too often confused with the doctrine of the Virgin Birth.

But the two dogmas are in fact quite separate and distinct. The Virgin Birth relates to Jesus, and is accepted by all orthodox Christians. It affirms that Jesus had no human father, but was conceived in his mother's womb through the direct miraculous intervention of the Holy Ghost. The Immaculate Conception on the other hand refers to the conception of the Virgin Mary in the womb of her mother, St. Anne, and though Anglo-Catholics probably revel in it nowadays, it is normally accepted by Roman Catholics only, and it has no direct connexion whatever with the birth of Jesus.

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The doctrine, as finally stated by the Bull *Ineffabilis Deus*, proclaimed by Pope Pius IX on December 8, 1854, says that "from the first moment of her conception, the Blessed Virgin Mary was, by the singular grace and privilege of Almighty God, and in view of the merits of Jesus Christ, the Saviour of mankind, kept free from all stain of Original Sin". In other words, the transmission of the hereditary taint of Original Sin, which, according to Catholic teaching, occurs automatically whenever a human being is conceived, was, by divine grace, miraculously suspended in the case of the Virgin Mary, so that she alone among all women was born free from Original Sin. This is held to have been a necessary preparation for the birth of Jesus.

Though accepted as dogma at the present time, the idea of the Immaculate Conception represents one of several elements of Roman doctrine about which there was formerly endless controversy. The Feast of the Conception of the Virgin (December 8), had been observed since comparatively early times, but there were constant arguments as to whether the conception was immaculate or not. Most of the great mediaeval philosophers, including Albert the Great, St. Bonaventura and St. Thomas Aquinas, rejected it. But Duns Scotus and the Franciscans generally supported it, and from the 16th Century onwards, its acceptance became general. But it is always worth remembering that it was not made an official dogma until as recently as 1854. This, therefore, is one of several matters on which the Roman Church's claim to have been *semper eadem* ("always the same") clearly breaks down. It is also worth noting that the Eastern Orthodox Churches have never accepted the doctrine, and it still remains one of the main points of difference, on doctrinal matters, between the two great wings of traditional Christianity.

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It might perhaps be thought that the idea of the Immaculate Conception is so fanciful as to be of very little interest to non-Romans. But from one point of view, it does seem to be a logical precondition of the doctrine of the Virgin Birth of Jesus, which the majority of Christians of all shades of opinion still take for granted. According to the Virgin Birth, Jesus had no human father. But since, in the words

of an old carol, it was from his mother that "he took fleshly substance" it is difficult to see how he could have been free from the taint of Original Sin, unless his mother had also been free from it herself. Seeing therefore, that it is essential for orthodoxy to affirm the absolute sinlessness of Jesus, some sort of immaculate conception for his mother would seem to be a vital necessity. On the other hand, from another point of view, the Immaculate Conception appears to be totally unnecessary. It is, by definition, miraculous, like the Virgin Birth itself. Would not it have been much more simple therefore to have had Jesus born of a virgin *and* immaculately conceived?

In actual fact of course, the doctrine of the Immaculate Conception obviously represents an attempt to justify the exalted position of the Virgin Mary in the Roman cult. For centuries, Mary has been worshipped as a goddess — a fascinating reminder of the yearning of the human heart for a mother symbol — and a goddess obviously demands some unique immaculate status, especially in a movement which has never altogether thrown off a certain uneasiness regarding what would now be described as "the facts of life". This latter point clearly furnishes a clue also to the doctrine of the Virgin Birth, to which I hope to return at a later date.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

A Call to Freedom

SIR,—The resolution embodied in a letter which appeared above the signature of the Rev. Shirvell Price is too vague in substance, circumlocutory in language, and obscure in implication, to serve its purpose at the Assembly: defects which it inherits from its parentage in the circulated article, "A Call to Freedom". It is fitted to become an exercise of speculation rather than a basis of discussion in those very hypothetical congregational meetings so optimistically envisaged in the letter and with more appropriate caution in the superfluous "Whereas" clause at the beginning of the resolution itself, which assumes, probably rightly, only a timely "*opportunity* to consider" by congregations prior to "briefing their delegates".

In two places I can hardly construe the grammar, let alone discern with exactitude what the resolution actually means and implies. We are told in conciliatory and consoling words that it will not commit anybody or any body "to any line of political or social [?] action". Since it is "essentially a religious affirmation", committing us "to seek a *religious* solution of the major threat to human well-being", one may be permitted to ask what this distinctively religious solution can be. In the original article, "A Call to Freedom", the freedom seems to be equivalent to or supplanted by pacifism, which at any rate is a definite idea one can grasp. But such religious affirmation which does not carry the consequence of some "political or social action", and which is arrived at partly by "self-examination", would appear to be both nebulous, otiose, and hardly worth while. It is doubtful, too, whether it really is "in line with our unique heritage, and what we fain would believe in our destiny", whatever that may be supposed to mean in this context.

The resolution also affirms that our liberal faith "has a duty to seek freedom from the fear which grips the world, as an invaluable contribution to the resolution of the issues of war and peace in this atomic age". But every human instinct already prompts all rational and moral beings to that duty, and it can only be done by removing the cause of the fear, i.e. presumably the hydrogen bomb. If so why not say so explicitly and unanimously, and be done? That would be something definite and recognizable, and debatable if meant unilaterally.

Anyway, it does seem that the resolution badly needs to be expressed in a simpler and more intelligible form, which would certainly and powerfully be more in line with our unique religious tradition as Unitarians.—Yours,

Guildford. *R. Nicol Cross.*

SIR,—I have read with profound misgiving the leaflet "A Call to Freedom".

Is not Communism the real threat to freedom? It has said again and again that its aim is to destroy the economy and governments of non-Communist States.

"If anyone hopes," said Kruschev fairly recently, "that we have renounced the teachings of Marx, Engels, and Lenin, he will have to think again"; or more recently still, "We will bury the West." Indeed, the tragedy of Hungary still speaks to many of us more forcibly than words.

We failed to believe what Hitler said in "Mein Kampf", and he, judging us by our peace ballot and similar gestures, thought we would not fight. Hence he precipitated a war and we *had* to fight to preserve our freedom.

We did not believe in the Russian Sputnik until it went up!

The resolution on this subject to be put forward at the General Assembly meetings is so worded that most people who had not read this leaflet could vote for it; but their interpretations would vary so much that it could serve no useful purpose.

Presumably it is meant to be passed with this leaflet as its background, since "A Call to Freedom" is incorporated in it.

We all hate, and indeed turn away from, the contemplation of even the possibility of modern war, but renunciation of it at this time can only give the Kremlin the same kind of encouragement as Hitler received from the wave of pacifism which swept this country before the last war.—Yours,

Taunton. *M. M. Stych.*

A Request

SIR,—At my church's annual general meeting last Sunday, we discussed at length the subject of church membership, different methods of achieving membership and the merits of a subscription system.

I would be most grateful to anyone who would write to me explaining their church's membership scheme.—Yours,

Alan J. Curren,
Vice-Chairman,
Horwich Unitarian Free Church.

274 *Victoria Road, Horwich, Bolton, Lancs.*

GENERAL ASSEMBLY COUNCIL MEETING

HELD AT BELL STREET MISSION, LONDON, ON FEBRUARY 14

AFTER devotions taken by the Rev. J. B. Tonkin, the President reported on his visits. He had attended the Warrington Academy Bi-Centenary Dinner, the Manchester District Association and London Provincial Assembly meetings and met the students of the Unitarian College, Manchester.

Presenting the Finance and Administration Committee report Mr. Moore drew attention to the fact that only one-third of the churches was contributing the 10s. 6d. asked of them towards the premium for the Third Party Risk cover taken out by the Assembly. He pointed out that 28 churches who had been operating the Simplex Envelope Scheme for all or part of 1957 had contributed £313 from this source and collections as against £171 in the previous year. Though a few subscriptions had been transferred to the Simplex Scheme this provided ample justification for the scheme and showed that if all congregations would adopt it, it would make a very large contribution towards solving the financial problems of the denomination, particularly as District Associations had also derived increased benefit from the scheme. It was of further importance to note that none of the congregations working the scheme had found that their own collections had suffered, indeed, several reported that they had actually increased.

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Presenting the report of the General Purposes Committee the Rev. Kenneth Twiss stated that to date there were 27 firm bookings from this country for the I.A.R.F. Congress. The recommendation of the 1662 sub-committee that a historical volume on the growth of English Presbyterianism should be produced was accepted. The recommendation that General Assembly Sunday should be fixed for the second Sunday in October to avoid a clash with United Nations Sunday was adopted. An invitation had been issued to Deputy-Bishop S. Pethö and Mr. J. Ferencz to represent the Hungarian Unitarian Church at the Assembly. Mr. Waddington, on behalf of the Ministry Committee, recommended the appointment of a sub-committee to consider the whole matter of the organi-

tion of lay preachers, in full consultation with the National Union of Lay Preachers. The recommendation was adopted.

Presenting the Grants and Extensions Report the Rev. E. D. Davies drew attention to the proposal to make a grant of £1,000 towards the rebuilding of Cross Street Chapel; this was warmly endorsed. He called attention to the statement on the use of covenants in connection with the Simplex Envelope Scheme which appears in the new issue of the Year Book. Mr. C. L. Wykes was thanked for preparing this. It was agreed the Assembly should purchase the site at Speke from the Liverpool Corporation at a cost of £350-500. In the meantime a grant was made towards the decoration and repair of the present temporary premises but any appeal for funds for the new cause at Speke was to be deferred for twelve months. Mrs. A. D. Mitchell, presenting the Publicity Department Report, stated this was the first from the new Department and announced that a pamphlet, entitled "Forward Together", would be issued to all ministers and congregations early in March. This pamphlet would deal with plans for raising the number of Unitarians to 30,000 by 1962. It was hoped that all congregations would co-operate in this campaign.

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Dr. Tarrant presented the report of the Publications Committee and said that three more of the Personal Testimony series by a doctor, solicitor and seaman were now ready and the series is now complete. The Council noted that 21,000 copies of "What Unitarians Believe", by Miss Tarrant, had been sold since it first appeared in 1926, and it has been reprinted to meet the continuing demand. A reprint of Mr. Hewett's "An Unfettered Faith" is in hand as is also one of Mr. Garrard's leaflets, "A Unitarian View of Jesus". Comment was made on the very excellent services the bookroom gives in connection with reward book orders for Sunday Schools.

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In the absence of Dr. Wilde, Mr. Richards presented the report of the R.E.Y.D. He drew attention to the impending resignation of the Treasurer of the S.S.A., Mr. J. S. S. Cooper, and the Council resolved to express its sincere thanks to Mr. Cooper for his services over many years. The biennial Oxford Summer School for Teachers will be held at Manchester College from August 2-9. An important new venture was announced, namely the North Cheshire Sunday School Union which is planning a five-year lesson course of teaching Unitarianism and has submitted the first year's lessons for the consideration of the Department. The method and contents have received hearty approval, and it is hoped to make the lessons widely known. Mr. Wykes presented the report of the Social Service Department which, he stated, is undertaking a study of the Social Services in the Welfare State with a view to suggesting avenues for practical work for both individuals and congregations to take. Attention was drawn to the publications of the British Council of Churches Social Service Department, "Churches and Industry" and "Safety on the Roads". A very informative conference of the Central Churches group of the National Council for Social Service had been held at which the Provost of Nottingham had paid tribute to the help he had received from the Rev. C. G. Bolam, the Unitarian minister.

The draft Annual Report was approved.

Presenting the Financial Statement the Treasurer, Mr. R. P. Jones, commented on the increase in dividends due to the investment of part of the Hannah legacy received, and the larger collections to some extent due to the Simplex Envelope Scheme. He stated the cost of the Annual Meetings was lower than had been expected due to the good response of the Birmingham friends. The year had ended with a deficit of £51. Presenting the Budget, Mr. Jones stated that no payment could be expected from the Essex Hall Trustees towards the rent of 15 Gordon Square for the first nine months of the year, but this would be offset to some extent by increased dividends. It would be necessary to appeal for £1,863 to be obtained from the Simplex Envelope Scheme and Assembly Sunday collections. The estimated expenditure would be £10,020 as against £9,735 last year.

It was stated it was hoped to make an early announcement of the date for the official opening of Essex Hall which would probably be in late October.

Miss M. Stevenson was elected to the Board of Managers of the Ministers' Pension and Insurance Fund.

FREDERICK MAY ELIOT

By H. Stewart Carter

The news of the sudden death on Monday, February 17, of the Rev. Dr. Frederick May Eliot, the distinguished and scholarly President of the American Unitarian Association, came as a profound shock, not only to Unitarians in America, but in this country and on the Continent of Europe, where all his Liberal Christian friends looked upon him as one of the outstanding figures in the world of Liberal Religion.

Ordained into the Ministry in 1915, Dr. Eliot graduated from Harvard University in 1911, but then went abroad to study the administration of some of the more important European cities. He returned to Harvard as an instructor in municipal government and completed his work at the Harvard Divinity School—where he was a fellow-student with the Rev. Lawrence Redfern—in 1915. He served as a lieutenant in the U.S. Army Chaplain's Corps in World War I and worked for nine months in France at the Tours Base Hospital.

Before becoming President of the American Unitarian Association, he was for 20 years the beloved minister of the Unity Church, St. Paul. In that city he became a noted civic and religious leader where, by kindness of his heart and his goodwill, he endeared himself to a large circle of friends and won for himself the regard of all with whom he came into contact. His life penetrated widely and deeply into the lives of others, far beyond the circle of his home and church, and his wide social interests, his generous humanity and his responsive concern for the joys and sorrows of others, marked him out as a leader and inspirer of men—an obvious choice for the Presidency of the American Unitarian Association.

Elected in May, 1937, to the highest office the American Unitarian Association has to offer, Dr. Eliot brought to his position his great gifts of personality and leadership, and very soon, his scholarly gifts, his great preaching ability, his warm personal friendship and, above all, his integrity of mind and spirit, made him the leader, not only of Liberal Religion in America, but in the larger world outside. To us, looking on the scene from afar and from close contact of personal visits to the States, noting the growth and development of American Unitarianism under the impact and inspiration of his leadership and administration, it appears natural that he should have been re-elected to his high office for six full terms, twenty-four years altogether. His death has come in the first year of his sixth, and of what he had stated to be his last, term.

In the churches of the General Assembly, Dr. Eliot was widely known, not only by name and by virtue of his office, but by the warmth and charm of his personality and by the strength and sincerity of his character. As a President he travelled extensively, sparing neither his time nor his vigour in order to obtain first-hand knowledge of the churches and to give that personal feeling of closer connection so vital between the headquarters of a denomination and its members, and such was the making of the man, that church or individual, meeting him even once and only for a brief time, would carry remembrance of his kindness and simplicity of manner as well as the benefit of his sympathetic and wise counsel.

He visited this country many times and we have been privileged to share with our American friends that warm and generous personality. A member of the team of distinguished American ministers who came over for an extended exchange visit in 1925 on the occasion of the centenary of the two Associations, he is remembered with affection in the churches he visited, not

(Continued on page 72)

THE INQUIRER

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THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 2, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. C. Rendall
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
BILLINGSHURST, Free Church, High Street, 11, Rev. F. Hankinson
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30 (March 9), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Rev. B. L. Golland
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. O. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
BURY, Bank Street, 11, Rev. F. M. Evans, 6.30, Mr. Martin Davies
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Rev. Roy Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quine
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Miss Wragg
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Youth Services
CHOWBENT, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30 1st Sunday in the month)
DENTON, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cotter
DERBY, Friar Gate Unitarian Chapel, 6.30, Mrs. D. M. Marston
DITCHLING, Old Meeting House, 10.45, Rev. A. Peacock
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Westbury
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bruce Findlow
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluger
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11 and 6.30, Rev. John Cavelier
GLOUCESTER, Barton Street, 3, Rev. J. M. Quine
GUILDFORD, Ward Street Church, 11.15, Rev. R. Neil Crosse
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Supply
HALIFAX, Northgate End, 10.45, Miss K. Bramhall, 6.30, Rev. J. B. Tonkin
HASTINGS, Free Christian Church, South Terrace, 11, Rev. Dennis Hilton, 6.30, Mrs. Muriel Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. Tonkin
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pyke
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Miss E. Hepworth, 6.30, Youth Service
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Sanctuary, Miss J. E. Lowry, Kilbury, Garth Road, 11, Rev. R. H. Barrett
LEWES, Westgate Chapel, 11, Mrs. M. Hilton
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimberley
LIVERPOOL, Ancient Chapel of Toxteth, 11, and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. Norman Kirkham
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. Norman Kirkham
LIVERPOOL, Hope Street, 6.30, Rev. C. A. Piper
LIVERPOOL, Ullet Road, 11, Mr. J. C. Turner, 6.30, Youth Service
LONDON, Bell Street, Edgware Road, 6, Rev. Walter Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. R. Taylor
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 6.30, Mrs. E. Savage
LONDON, Golders Green, Hoop Lane, 11, Mr. John Wilson, 6.30, Rev. Peter Baldwin
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph R. Goldring (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
LONDON, Ilford High Road, 11 and 6.30, Mr. T. E. Dalton
LONDON, Islington, Upper Street, Pentonville Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Miss L. M. Hemmings
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. Ivor Kelly
LONDON, Richmond Free Church, Ormond Road, 11, Miss D. Sowden
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. S. R. Martin
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Forth, 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. Dennis Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Youth Service
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowler
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Youth Service
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. William McMillan
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (March 9), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Rev. D. C. Dunn
MORETONHAMPSTEAD, 3 and NEWTON ABBOT, 6.30, Rev. C. G. Young
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.30 and 6, Rev. E. B. Short
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. Kerry
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. G. J. G. Greeve
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. Kemsley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellary
RINGWOOD, Hants, The Meeting House, 11, Rev. F. Medford
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Moore
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. R. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. G. J. Price
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mrs. J. Williams
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. Stanley R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vinny (also 11, First Sunday in the month)
SWANSEA, Penmaen Free Christian Meeting House, 11, Supply
SWINTON, Bolton Hill Road, 10.45, Rev. P. B. Godfrey, 6.30, Mr. I. Knowles
TAUNTON, Mary St. Chapel, 11, Supply
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerber
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Pimlow
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. L. A. Gribble
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Mr. H. Davis
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Mrs. T. Gill
WILMSLOW, Dean Row, 10.45, Rev. A. B. Downing, STYAL, 3, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. Sims
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5521
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Botterill. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Botterill

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wrane
WELLINGTON, Service suspended — Enquiries — Mrs. Warren, Tel. 40-272

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Death

McLachlan—On February 21, 1958, in hospital at Liverpool, Herbert McLachlan, M.A., D.D., D.Litt., of 11 Sydenham Avenue, Liverpool (late Principal of the Unitarian College, Manchester), in his 82nd year.

(*Continued from page 70*)

least in Cambridge. In 1948 he attended the Annual Meetings of the General Assembly and many will recall the gracious tribute to wartime Britain, which he expressed in the sermon he preached at the Anniversary Service.

At the time of his death he was engaged in the vast undertaking of preparation for the I.A.R.F. Congress to be held in Chicago in August in which—as he himself said, in the last article he wrote—he hoped to bring together "a world-wide representation of the variety of beliefs and traditions and practices that are willing to be included under the name 'liberal'. This variety within the circle of modern liberalism will constitute the primary character and value of our congress". He had been nominated the next President of the Association in succession to Mr. Chester Ede ensuring that his gifts of liberal religious leadership and faith for the "healing of the nations" would be at the service of the International Association. A catalogue of a man's activities can, in a sense, be a tribute to his memory, for it reflects his strength, his vigour and zeal, and his great leadership, but it is the man himself we mourn, his lovable, kindly personality, the inspiring staunchness of his character and the humanity which made each man his friend. That his work will live, we have not a doubt. That it will inspire us wherever we may be, is certain. That it will challenge us to go on building understanding between the religious groups is our earnest hope.

To his widow and two sons, we offer our heartfelt sympathy in their sorrow. To the American Unitarian Association we express our sense of deepest regret on the loss of their distinguished leader and President.

NEWS REVIEW

Bolton: Bank Street: A new departure this year was to hold the Gift Day on a Sunday (February 16) instead of the usual Saturday Conversazione, and everyone seemed to appreciate the change. Good congregations, and donations from the various church and school organizations, gave to the treasurer the very welcome sum of over £412. The gifts were received by the Rev. E. Shirvell Prior during the service, and the amount announced in the School afterwards, whilst the congregation were partaking of a cup of tea, which is now the usual practice after morning service. Just a month previously, at a Congregational Candlelight Supper, one of the main toasts had been "The Success of Gift Day 1958", and everyone seems to have done his or her best to make a real success of this Gift Day. In retrospect, mention might also be made of the wonderful success of the Christmas Gift Service, which resulted in over 50 parcels being sent to old or sick persons, or deserving families at that season of goodwill. This was also a new innovation (thanks to Mr. Price) which gave the congregation an opportunity of demonstrating practical goodwill at Christmas. W.H.C.

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Holidays Abroad

REAL UNITARIAN FELLOWSHIP can be enjoyed and contacts made with kindred spirits from many countries if you join us: French Riviera (June 16-27), Norway (July 12-24), Denmark-Sweden (August 12-22), Switzerland (August 18-29). Lone travellers welcome. Nothing strenuous. Reduced fares. Excellent hotels. Rev. Parkinson, 4 Balmoral Road, Doncaster (telephone 4775).

A Letter to the American Unitarian Association

(The following letter has been sent by the Secretary of the General Assembly to the A.U.A. on the death of Dr. F. M. Eliot.)

DEAR JUDGE BROOKS,—On behalf of the President of the Assembly, the Rev. J. P. Chalk, and my Council I hasten to send you our deepest sympathy on the great loss sustained by the American Unitarian Association by the death of Dr. Eliot. We in this country have always regarded him as a true friend and we have watched with increasing joy the growth of the Unitarian movement in your country under his inspiring leadership. This is, we feel, our loss, too, and also that of the whole liberal religious movement throughout the world, but it must fall most grievously upon you in America, and so we wish you to know how we British Unitarians feel for you at this time. May the memory of his inspiring devotion to the cause of liberal religion be an inspiration to all in the years to come.—Yours,

John Kielty, Secretary.

Correction

Sheffield Women's League: "The Central Committee donations to Margaret Barr, etc.", reported last week, should read: "Donations to the Central Committee, Margaret Barr, etc.".

ADVERTISEMENT RATES

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